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No. 1

THE MISSIONARY'S SERVICE TO THE HOME CHURCHES

By RAYMOND CALKINS, D. D.

WHEN THE FIRST MISSION- ARIES WENT OUT

By DEWITT S. CLARK, D. D.

AMERICAN BOARD *of* COMMISSIONERS
FOR FOREIGN MISSIONS • BOSTON *Mass.*

A QUARTERLY

Introductory Note.

The two addresses which make up this number of the *Envelope Series* were delivered at the Centenary Celebration in Salem, Mass., February 6, 1912, when five young men were ordained to missionary service under the American Board, after the manner of the five first foreign missionaries from America, ordained at the same church, February 6, 1812.

Dr. Calkins' address was the "God-speed of the Churches" to the men of today, pointing out that their service abroad was a vital service to the churches sending them forth; Dr. Clark's historical address suggested the same truth as it portrayed the common thought and attitude of American Christians toward both the Gospel and the world of men, until the early missionaries broadened their horizon and enlarged their hearts.

It seems best to leave both these addresses in the direct form in which they were spoken. It will be seen that they are capable of varied and effective use by pastors and other leaders of missionary classes or meetings and by the general reader.

W. E. S.

The Missionary's Service to the Home Churches

BY RAYMOND CALKINS, D. D., OF PORTLAND, MAINE.

I am asked to bring to you, young men, who, on this centennial day, are being ordained to the great work of carrying to foreign lands the Gospel of our Lord and Saviour, Jesus Christ, a message from the churches here at home. In a word, it is this: You are going to carry the Gospel to other lands; remember that at the same time you are revealing the Gospel to your own land. You are going to bring salvation to those who are abroad; remember that at the same time you are the salvation of those who remain at home. You are going to make Christians of those who never heard of Christ; remember that you will be doing more than any other set of people to make Christian those who all their lives have known of Christ. You are going to carry the Cross where it has never been; remember that you will be uplifting the Cross where it has always stood. Foreign Missions not only plants churches where there have been none; it rekindles churches that had a name that they were living, but are dead. You are not only saving those toward whom your

faces are set ; you are saving those whom you are leaving behind. And the message of the churches to you today is this: "Thou wentest forth for the salvation of thy people—for the salvation of thine anointed."



Samuel R. Harlow
Assigned to the Western
Turkey Mission.

How broad should be the pride, how deep the joy of any missionary of the Cross, when he thinks that he is responsible not only to the cry of the distant Macedonian, "Come over and help us," but to the cry of the Church at home, — "Who shall save *us* from the body of this death? Who shall save *us* from the certain condemnation of those who have received, and not given; heard, and not declared; who are rich and clothed, and yet wretched and miserable, and poor, and blind, and naked? Who shall save *us* that we be not cast into the outer darkness of the unprofitable servant, where there is wailing and gnashing of teeth? Who shall save *us*, who, clothed in purple and fine linen, are willing to see, lying even at our doors, beggars all sores and rags, content to let fall crumbs from our tables of plenty? Who shall save *us* who, sitting in soft places of worship have been willing to say, "Lord, Lord, but did it not unto one of the least of these?" And in that day when the secrets of all hearts shall be revealed, it will be you and the great company of those who counted not their lives dear unto themselves, so that they might accomplish their course and the ministry they received of the Lord Jesus, who

shall be the salvation of a Church, which must stand before the judgment seat of Christ. The message of the Churches to you today is this: You have thought of yourselves as saving those to whom you go; remember that you are the salvation of those who stay at home.

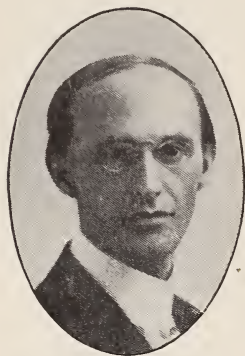
I want to mention three ways in which Foreign Missions and Foreign Missionaries mean the salvation of the Church at home.

First — Foreign Missions saves the Church from the charge that in no department of her life does she exhibit a spirit that can fairly be called heroic. The absence of a real heroism in conventional and contemporary Christianity is a defect which is felt more often than it is mentioned. The reason why multitudes of men are not attracted by institutional Christianity, is that it seems to offer scant scope for the morally adventurous spirit. Here is the reason why many high-minded and eager young men pass by the Christian ministry as their life's vocation. President Eliot once put his finger upon it when he said that the missionary spirit seemed to him to have passed over from the profession of the ministry to the profession of medicine. The life of the physician that is, seemed to present and promise more and larger opportunities for the self-denying service of great moral ideals, than that of the ministry. Everywhere our Christian and our Church life has to meet and to bear the



William R. Leete
Assigned to the Shansi
Mission, China.

silent, it may be, but none the less real reproach of failing to offer the elements of a heroic and sacrificial life. It



Charles H. Maas
Assigned to the Micro-
nesia Mission.

is at such a time that we fall back on you. I wonder if you realize how, at such times, you Missionaries are our salvation. I wonder if you comprehend how, when that taunt is either tacitly implied or openly made we take up the biographies of our Missionaries and open the chapters of such heroic living and dying as to shame into silence those who say that the Church cannot produce a hero. And it is not merely the Missionary martyrs who

can do us this great service. The most inconspicuous but devoted Missionary is doing it right along. A year or two ago, a friend of mine who was rather proud of saying she did not believe in foreign missions, came to me with her face flushed and said, "I may not believe in Foreign Missions, but I must believe in at least one Foreign Missionary. I have learned to know a quiet little woman, afraid, she says, to speak in public, planning this very winter, when I am to bring my daughter out, to leave her little girls just in their teens, whom she says she will not see until they are twenty, and she takes it all as a matter of course. Why, that woman is living on a different planet from the one that I inhabit, and she says that she is only a Christian. I never knew before what it means to be a Christian." It took a little Foreign Missionary woman, that is, to show this friend of mine what Chris-

tianity means. You will be saving those to whom you go, it is true, but do you see now you will be saving those who stay at home?

Second — Foreign Missions saves not only the sincerity of Christian character, it preserves as well the sincerity of Christian faith; for in no department of life can one receive a great gift and fail to do a great thing without suffering by it, and the greater the gift, the greater the accompanying service is bound to be. It is not only the apostles of religion who have recognized this truth. The great philosopher, Fichte, once remarked that the greatness of any true idea lies in its refusal to be the mere ornament of any individual. "It seeks to flow forth in the whole human race, to animate with new life and to mold it after its own image." It was the English apostle of culture who wrote, "The individual, while striving after his own development, is required on pain of personal deterioration to carry others along with him in his march toward perfection; to be continually doing all he can do to enlarge and to increase the volume of the human stream sweeping thitherward. Culture has one passion—the passion for sweetness and light. It has one even greater—the passion for making them prevail."

I do not underrate the great ideas of philosophy and of culture, but there is one greater than them both. The idea of that faith which teaches not only that men have a duty toward



James K. Lyman
Assigned to the Central
Turkey Mission.

God, but that God has a duty toward man, which declares His fulfillment of the obligation which the fact of His divine Parenthood places upon Himself, by bearing away the sins of the world. And it is at the pain of a deterioration which it is difficult to exaggerate that any one receives such an idea into the mind and heart without having the passion to make that Gospel prevail. It is because God *so* loved the world that it is a woe unto us if we preach not His Gospel. Foreign Missions preserves that which was meant to be our salvation, from becoming our condemnation.

Finally — Foreign Missions is saving not only the Christian character and the Christian faith; it is saving also Christian society. It may seem to you as you travel miles away, that you are turning your back upon our social problems here at home. You may even have experienced some regret, as you have faced the problems of the Far East, that you were not to have your hand in the solution of the great tragic problems of our social order here at home. But believe me, you will have a hand in it. You will save us in our life-and-death struggle with social injustice, political corruption, and industrial disorder, — and in this way: Foreign Missions goes with the proclamation that we at home have something that others lack; it goes with the declaration that a civilization founded on the teachings of Christ has in it elements of stability, of strength, and of well-being, which all other civilizations are without; it goes with the promise that with the acceptance of Christ and of His Gospel, there comes salvation not only to the individual, but to

the race. If you preach the Gospel at all, it is such a Gospel you will preach. But the effect of that preaching will be to turn the eyes of the non-Christian world, as never before, upon the civilization that is called Christian. The effect of that preaching will be, that non-Christian nations shall ask and take pains to answer the question, "What, then, is that civilization which centuries of Christian teaching have been able to produce? How perfect must be that social order that for ages has been founded on the Gospel of Christ?" And already we have



Jerome C. Holmes
Assigned to the Japan
Mission.

seen fastened upon us the dark, inquiring gaze of many an Oriental who has come to see, in the light of your preaching, what Christ has done for us; already we have read his thoughts when he has not expressed them: "How is it that in your land, under Christian teaching, such things prevail as commercial dishonesty, and political corruption, and industrial oppression? How is it that the bitter cry of the children is heard in your land; that dishonored womanhood cries for protection; that poverty stalks abroad amidst luxury and wealth?" And these have been, for us, unanswerable questions. And I tell you, there is coming some day such a quickening of Christian conscience in this way as could come in no other, and when that day of the Lord arrives, remember you will have brought it. Tell everyone you see across the seas that Christ loved the children; defended

womanhood ; rebuked rapacity ; condemned injustice. Tell them that a nation that is truly Christian will never tolerate an evil that Christ rebuked, and will never cease to love those whom He redeemed. And the reflex influence of that preaching, as it brings to bear the intelligence of the East upon the conscience of the West, will compel us to do from shame, what we have left undone from knowledge, will bring to pass from sheer self-respect, what the sense of duty had failed to do. Oh, you who go can save us from ourselves ; make others demand of us, what we had not demanded of ourselves ; make the East you go to save, itself become our saviour.

This, then, is the message of the Churches to you : You are depending upon the Churches to help you ; remember that the Churches are depending upon you to save them. If you are true to your mission, you will be the salvation not only of those to whom you go, but to those whom you leave behind. For to you it is given, as to no others, to make our Christian character, our Christian faith, and our Christian society, be the thing it ought to be.

He that hath ears to hear, let him hear.

When the First Missionaries Went Out

By DEWITT S. CLARK, D. D., OF SALEM, MASS.

A brief backward look may not be inappropriate on an occasion of such forward vision as this.

The era of full and accurate reportings and picturings of all sorts of events had hardly dawned one hundred years ago. We are fortunate in having details enough

to form some fair idea of a scene, unique in character, whose meaning has become world-wide in interest, which we are gathered to commemorate and, in a way, to imitate.

The men and women who fix our gaze were consciously working with agencies and forces no mortal could estimate. Though looking through a glass darkly, they had won-



Rev. Samuel Newell
One of the First Missionaries.

drous glimpses of the triumphs of His gospel, in whom their lives centered.

Hardly would that have been held a sane imagination, that, when a century had passed, an organization receiving from our churches for expenditure in other lands \$1,000,000 annually; in charge of six hundred missionaries in various quarters of the globe, with more than 73,000 church members, and native congregations raising over \$276,000 each year for the maintenance of Christian institutions in their midst, could exist. We must beware of "despising the day of small things" when it is coupled with the plans of the Infinite.

Carlyle defines history as, "at bottom the history of the great men who worked here." The greatest are those who have had the wisdom to link their lives fast with Him, whose purpose and acts never meet defeat.

So we may be doing a bit of "hero worship," as we pay homage to those five young men, who, in the building standing on this site, gave themselves, body and soul, to the saving of the ignorant, besotted and sinful, in lands of which they had only heard, simply for that their Master had bade them follow Him thither.

Such proposal was received by the community generally as the wildest folly; as almost criminal. Some hoped it might eventuate far better than a reasonable mind could expect. Some were moved to admiration for such practical agreement of faith and practice—however absurd the faith. A few gave of their money and prayers to make the venture honorable and successful. When the Massachusetts legislature was petitioned by

the Board of Commissioners for Foreign Missions, for a charter, the sarcastic remark was made in the senate, by a prominent citizen of this town, that "the organization seemed designed to afford a means of exporting religion, whereas there was none to spare from among ourselves." Another eminent man, also from Salem, at once replied, "Religion is a commodity of which the more we export, the more we have remaining."

"Wisdom justified of her children" had then and there a happy illustration. Asia, that continent far over the seas, known only to the sailormen who had touched at its shores, here and there, and brought back with the strange and valuable products of tropic climes, stranger stories of the customs, practices and degradation of its swarming inhabitants, was chosen as their first point of attack, or we might better say, of benediction, since the feet of these messengers would be shod with the preparation of the gospel of peace.

The Burmese Empire, under perpetual summer skies in abounding natural wealth, was, as they viewed it from afar, a region upon which lay "the shadow of death." Its people surely were sitting in moral darkness and gloom. Two vessels soon to sail thither might carry these ambassadors of the King of Kings.

The opportunity must not be lost. The means for such enterprise, however, were not at hand. These travelers must have something for their journey — "Staves," and "scrip," and "bread," and "money," and at least, "two coats" apiece. Dr. Spring, one of the commissioners, said to Dr. Worcester, then pastor of this church

and secretary of the board: "I fear you are going too fast. I doubt if we shall have the means to pay the sum which we must borrow." There is money enough in the church," was the reply. "I know that well, but how can you get at it?" "The Lord has the key," answered the other. "Before the missionaries shall have reached their station we shall have enough to pay their outfit and continue their support." "Well, Brother Worcester, I don't know but it may be so, but it seems to me you have all the faith there is in the world." Yet, his was no monopoly of that measureless, spiritual dynamic, though his prophecy was correct. It was enough to lead him and his associate to put to the test the resources and loyalty of the churches of Jesus Christ, to whom He had entrusted His word for the salvation of mankind.

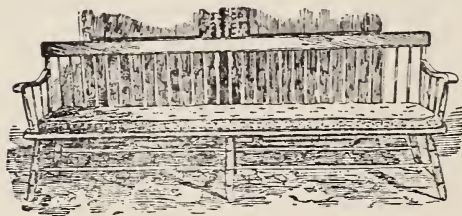
With but \$1,200 in the treasury, it was decided to dispatch four missionaries on their sublime errand. Later a fifth made application and was accepted to accompany them. There was a banking on the future, the like of which no financier of the present would be rash enough to make.

Immediately upon this decision, in answer to appeals by the committee and the mightier appeal of the heroic sacrifice itself, funds began to flow in from every section, in sums large and small, till on their departure, instead of only one-half year's salary which was supposed to be all the Board could possibly pay at that time, the stipulated salary for a year and a quarter was given them.

Their ordination was fixed for February 6, by a counsel called by the prudential committee of the Board.

The day was intensely cold. That did not chill the ardor of multitudes from the surrounding region, who flocked to the Tabernacle church to share in and witness the novel exercises—sympathizers and curiosity-seekers alike. A large delegation from the Andover seminary and Phillips academy walked the sixteen miles and returned after the service, as the record runs—"much refreshed." Not all, however, were such vigorous athletes, for one of the young academics came nigh to perishing on the journey over the ice and snow and rough roads; had it not been that the sturdier theologues, overtaking the half paralyzed traveler, put under him their arms and bore him to his home, almost unconscious. Thus was preserved for distinguished service for "forty years in the Turkish Empire," William Goodell—a name familiar to all who love to sing of the "cause and the man"—our modern Æneid. There was also (it must be said) a peculiarly frigid character in the spiritual climate hereabouts. Of the two local papers, only one alluded in any way to the meeting, stating in a few lines that "the audience was crowded, the performance solemn and impressive, and the contribution in aid of the mission munificent." In the next column of the same issue was an article commenting upon the failure of modern—as contrasted with apostolic—mission effort. These preachers and teachers were thought to be easy dupes of the tricky natives who professed conversion for very material reasons. While generally crediting these prop-

agandists with the harmlessness of the dove, their critics deplored their evident lack of the wisdom of the serpent. So prudence sat by its fireplace that day, congratulating itself upon its sanity and comfort and ease, concerning its brother it had never seen, while theological zealots were inciting men and women to self-destruction in his behalf.



The Famous Settee,
On which both the men of 1812 and 1912 sat
during their ordination service.

Into that great congregation, tense with expectation — as the gladiators were beheld marching into the arena for their death struggle, so came Judson, Newell, Hall, Nott and Rice,

openly to voice their “morituri” — were it His will, who had bidden them “Go into all the world and preach the Gospel to every creature.”

That ought not to have been a singular spectacle to Christian people and in a Christian church—but it was.

Three churches—the North, Newburyport; Congregational, Charlestown; the Tabernacle, Salem, with their pastors, Drs. Spring, Morse and Worcester, and their delegates, with Dr. Griffin of Park Street, Boston, and Professor Woods of Andover seminary constituted the council. The introductory prayer was offered by Dr. Griffin. The sermon was preached by Dr. Woods, from the 67th Psalm, “God be merciful unto us and bless us and all the ends of the earth shall fear Him.”

In developing his theme, he said: “I shall not endeavor

to entertain you with ingenious speculations on the theory of benevolence, nor with florid declamations on its beauty. These would be as sounding brass and a tinkling cymbal. I would incite you by motives, which no follower of Christ can resist, to make the spread of the gospel and the conversion of the world, the object of your earnest and incessant pursuit.

My first motive is—the worth of souls.

My second is—the plenteousness of the provision which Christ has made for their salvation.

The third is—the command of our Lord.

The fourth is—the conduct of those who received the command, and of Christian missionaries in succeeding times.

The fifth is—the peculiar design of Christianity in contradistinction to Judaism and its adaptedness to be a universal religion.

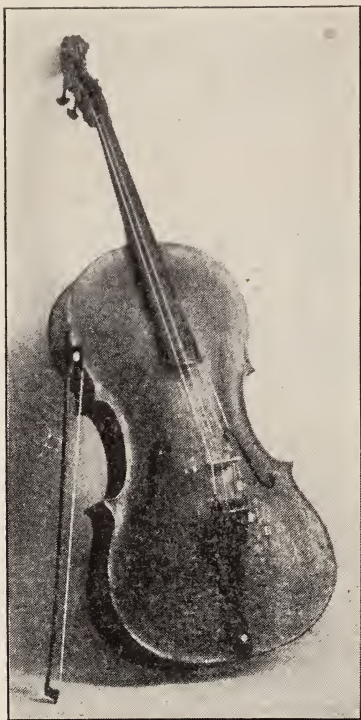
The sixth is—the operations of Divine Providence at the present day.”

He closed with a touching address to the “dear young missionaries.”

Dr. Morse led in the prayer of consecration; Dr. Spring delivered the charge; Dr. Worcester extended the “right hand of fellowship” and Dr. Spring offered the concluding prayer.

There was enthusiastic singing by the young men and maidens, but of the hymns and tunes then rendered we have no knowledge. Only the bass viol (or ‘cello) of Dr. Muzzy, the leader of the Tabernacle choir, is left to tell us aught of words or melody which its sturdy tones

augmented, as it does ours today. All hail, venerable voice from out that remote past, the only one which has



The Bass Viol
Used in 1812 and in 1912.

been heard in both assemblies! Late may you return to the museum of antiques, to be ever after silent! It is certain that "Greenland's icy mountains" had not then inspired Bishop Heber's muse. The able and learned father (Dr. Worcester) had an equally able and learned son, who succeeded him after an interval as the pastor of this church for a quarter of a century. Let him speak to us of that occasion. "If any should read carefully the admirable sermon and charge, and associate in mind the supplications and songs, with the eyes of the whole multitude of old

and young, and the irrepressible sighing and weeping aloud, they might somewhat imagine the scene when those young men knelt forward for their consecration by the laying on of the hands of that 'presbytery' of the churches and when each of them was taken by the hand of one of the fathers, while a single voice spoke for all, the united right hand of fellowship."

Then and there was lifted high the banner of the Cross

which had long been committed to the church to be displayed for the sake of the truth! Under its gleaming folds, those brave soldiers, having sworn their solemn vows at His altar, who was the captain of their salvation, went forth from these doors to bring many sons unto glory. The last words of farewell were spoken, to be precious memories, till the joyous greetings to the victors—as one after another they came up to cast their crowns before Him, who sent them out to the conflict.

That same evening, Nott, Hall and Rice, hastily departed for Philadelphia to reach the ship “Harmony” on which they were to embark, Mr. Nott halting on the way thither for the important business of taking a wife, the others being less successful, if indeed they had made like attempt. Miss Ann Hasseltine of Bradford, a young woman of rare grace of person, mind and character—who had the sense and courage in answer to that crucial orthodox question of the time — “if she was willing to be lost for the glory of God,” to say, in true filial trust — “I am not willing to be an enemy of God; I could not be unhappy, however He might dispose of me” — had been offered the heart and hand of Adoniram Judson. Agreeing to share his fortunes, they had been married Feb. 5. She was present at the ordination service, next day. Harriet Atwood, also a graduate of Bradford academy, a person of intense religious conviction — to whom “Duty, stern daughter of the voice of God,” need speak but once, had accepted Samuel Newell as her lover and life companion in the mysterious orderings of the future. She, too, mar-

ried a few days later, shared in the consecration made by her husband in this place.

These four missionaries sailed from this port on the brig "Caravan" the same day on which the "Harmony" cleared from Philadelphia—both vessels bound for Calcutta, the former arriving June 17, the latter Aug. 8.

What a freight was that they bore over the wide ocean! Was it not St. Paul again voyaging, but now back to the continent he had left, long since, with the mighty passion surging in his soul, "Woe is me if I preach not the gospel," and asking ever, "How shall they believe in Him of whom they have not heard?"

We have no time to dwell on the tedious and tempestuous voyage; their insolent reception and fearful experiences in prisons and before authorities; their intricate problems as to place and methods of labor; the long delayed upspringing of the seed they sowed in diligence and prayer; the lapses and surprises and delight of those years; and, finally, the exacting of those solemn pledges, whose fulfillment led them to lie down—some in graves hardly marked for the finding by loving relatives, some to sleep in the ever restless sea.

But their faith was equal to the heavy tax upon it. And their "works"—Ah! how these have followed them and how magnificently these testify that they did not labor in vain.

Did not Judson—that "Jesus Christ's man," as he was called by the people among whom he toiled for six years with none responding to his appeals—when asked, "if he

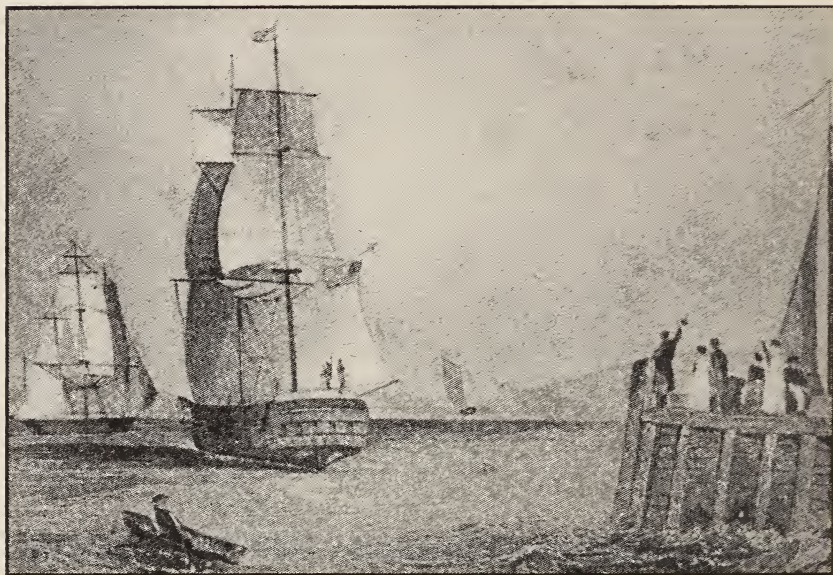
expected the conversion of beings so dull, gross and obdurate," say, for all his colleagues, "Tell the brethren success is as certain as the promises of a faithful God can make it. Are not the hundreds of churches and thousands of Christian disciples in that fair Burmah his monument, towering high amid the crumbling temples and institutions of an ancient paganism?"

And Hall—never losing the enthusiasm of his youth, rallying one and all to "sound the alarm of war and sound and sound until every soldier of Jesus is equipped for the field and eagerly flying to battle"—doing martial deeds in the great campaign for truth and holiness, tireless translator and evangelist, till he fell away out on the line where death was impartial—he was no failure, but a conqueror, as truly as ever Wolfe was on the Plains of Abraham.

Newell, too, amid sore bereavements and disappointments, undaunted, aggressive, scholarly, beloved, comforting the sorrowing in the distant home with the witness of his own desolate heart, that "sanctified afflictions are the choicest favors of Heaven"—he was a success. No less, Nott and Rice, after a time returning to their native land, not as deserters, but to recruit for the too thin ranks of the laborers in a harvest they had found so matted and tangled and spoiling for lack of reapers, that it was treason not to try to save it—they were hearing the "well done," of its Lord.

For the saving of a nation, treasure, prayers, tears and blood are necessary and few begrudge such price.

Can we hesitate to pay all these, if needed, for the saving of that which survives the fall of empires and of the world itself—an immortal soul?



The Sailing of the Caravan.

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